

The Christian Reflector.

J. W. OLMSTEAD, Editor.
H. A. GRAVES, Cor. Editor.

VOL. XI.

BOSTON, THURSDAY, FEBRUARY 3, 1848.

No. 5.

Proprietors, UPHAM, FORD,
AND COMPANY.

Christian Reflector.

OFFICE, NO. 62 WASHINGTON STREET, BOSTON.
DUNNELL & MOORE'S POWER PRESS.
FOR TERMS, SEE LAST PAGE. (2)

Foreign Correspondence of the Christian Reflector.

Letters on France.—No. 13.

THE CATHEDRAL OF NOTRE DAME.

Perhaps it may not be improper to insert here a translation of a few passages, descriptive of this cathedral, from the *Notre Dame de Paris*, by Victor Hugo, that celebrated writer, which caused the historian, Michelet, to call it author "the mighty master who has made Notre Dame his own."

"The church of Notre Dame at Paris, is no doubt, still a sublime and majestic edifice. But, notwithstanding the beauty which it has retained, even in its old age, one cannot help feeling grief and indignation at the numerous injuries and mutilations which time and man have inflicted on the venerable structure, regardless of the damage, who laid the first stone of it, and of Philip Augustus, who laid the last."

There are, assuredly, few more beautiful specimens of architecture, than that facade, where the three porches with their pointed arches; the pinnacles and massive towers with their central millioned window, flanked by two lateral windows, like the priest by the deacon and the sub-deacon; the lofty and light gallery of open-work arcades supporting a heavy plateau on its slender pillars; lastly, the two dark and massive towers with their slated pent-houses—harmonious parts of a magnificent whole, placed one above another in five gigantic stages—present themselves to the eye in a crowd, yet without confusion, with their innumerable details of statuary, sculpture, and carving, powerfully contributing to the tranquil grandeur of the whole—a vast symphony of stone, if we may be allowed the expression; the colossal product of the combination of all the forces of the age, in which the fancy of the workman, chastened by the genius of the artist, is seen starting forth in a hundred forms upon every stone; in short, a sort of human creation, mighty and fertile, as if it had borrowed from the divine creation, the two-fold character of variety and eternity."

It is a singular circumstance, that this facade has lost, besides other important accessories, a lofty flight of steps. Their removal was occasioned by the slow and irresistible progress with which time has raised the level of the city; the rising tide of the pavement of Paris has swallowed up, one after another, these eleven steps, which added to the majestic height of the edifice, so that we cannot now literally 'go up' to the house of the Lord, but we must even descend, when we enter this solemn and gorgeous cathedral, which, to use the language of the chronicler, 'by its vastness, struck terror into the spectator.'

Like other old churches in almost every country, especially in France, Notre Dame de Paris—our Lady of Paris—has suffered from the hand of man, as well as from the tooth of Time. As Victor Hugo expresses it, 'on the face of this aged queen of our cathedrals, we always find a scar beside a wrinkle. Notre Dame has not escaped from the three kinds of ravages to which allusion has already been made, as now-a-days disfiguring Gothic architecture; wrinkles and warts on the edifice—these are the work of Time; wounds, contusions, fractures, from brutal violence—these are the work of revolutions from Luther to Mirabeau; mutilations, amputations, dislocations of members, restorations—this is the barbarous Greek and Roman work of professors, according to Vitruvius and Vignole. That magnificent art which the Vandals produced, academies have murdered. With Time and revolutions, whose ravages are, at any rate, marked by impartiality and grandeur, has been associated a host of architects, duly bred, duly patient, and duly sworn, despoiling with the discernment of bad taste, substituting the chimeras of Louis XV., in place of Gothic lace-work, for the greater glory of the Parthenon. This is truly the ass's kick to the expiring lion; the old oak throwing out its leafy crown, to be bitten, gnawed, and torn by caterpillars."

How widely different this, from the period when Robert Curia, comparing Notre Dame at Paris, with the famous temple of Diana at Ephesus, 'so highly extolled by the ancient heathen,' pronounced the Gallican cathedral 'more excellent in length, breadth, height, and structure.'

'Notre Dame, however, is not what may be called a complete building, nor does it belong to any definite class. It is not a Roman church, neither is it a Gothic church. It has not, like the abbey of Tournai, the heavy, massive squareness, the cold nakedness, the majestic simplicity of edifices which have the circular arch for their generative principle. It is not, like the cathedral of Bourges, the magnificent, light, multifarious, efflorescent, highly decorated production of the pointed arch. It cannot be classed among that ancient family of churches, gloomy, mysterious, low, and crushed as it were by the circular arch; quite hieroglyphic, sacerdotal, symbolical; exhibiting, in their decorations, more lozenges and zigzags than flowers, more flowers than animals, more animals than human figures; the work, not so much of the architect, as of the bishop; the first transformation of the art, impressed all over with theocratic and military discipline, commencing in the Lower Empire, and terminating with William the Conqueror. Neither can our cathedral be placed in that other family of churches, light, lofty, rich in painted glass, and sculpture; sharp in form, bold in attitude; free, capricious, unruly, as works of art; the second transformation of architecture, artistic, progressive, and popular, beginning with the return from the Crusades, and ending with Louis XI. Notre Dame is not of pure Roman extraction, like the former, neither is it of pure Arab extraction, like the latter.

It is a transition edifice. The Saxon architects had set up the first pillars of the nave, when the pointed style, brought back from the Crusades, seated itself like a conqueror upon those broad Roman capitals de-

signed to support circular arches only. The pointed style, therefore, mistress, constructed the rest of the church; but, unpractised and timid at the outset, it displays a breadth, a fitness, and dares not yet shoot up into steeples and pinnacles, as it has since done in so many wonderful cathedrals.

These edifices of the transition from the Roman to the Gothic style, are not less valuable as studies, than the pure types of either. They express a shade of the art which would be lost but for them—the engraving of the pointed upon the circular style.

Notre Dame at Paris is a particularly curious specimen of this variety. The Roman abbey and the philosophical church, Gothic art and Saxon art, the heavy round pillar, which reminds you of Gregory VII., papal unity and schism, St. Germain des Pres, and St. Jacques de la Boucherie—are all blended, combined, amalgamated, in Notre Dame. This central mother-church is a sort of chimaera among the churches of Paris; it has the head of one, the limbs of another, the trunk of a third, and something of them all."

I may here remark that in this, as in many similar edifices, the criticism of Dallaway, an English writer of high authority in architecture, has often occurred to my mind. 'Surprise produced by the sublimity of the vaulting, or the intricacies of decorative art, in which the French exceed the English churches, will not compensate to the eye of taste, for the heterogeneous and frequent introduction of modern alars, stuck against large pillars, totally destroying all the relative proportions; poorly painted pictures; and figures in brocade dresses as large as life. Such is the sacrifice made to the superstitions of the common people.'

I fear that my reader may have been wearied by the architectural details introduced into this and a preceding letter. If so, he may, with the actual visitor to Paris, prefer listening to the living voice of eloquence, rather than gazing at dead and stony symbols of art.

If one wishes to secure a place among the reverent hearers of Father Lacordaire, or of Father de Ravignan, the most popular pulpit-orators of the day, he must hasten to Notre Dame at an early hour. He will have no time to admire the imposing front of this fine cathedral, or to explore its vast interior. He must not stop to discover the secret of the Philosopher's Stone, said to be written in mystic signs somewhere on the portal. He cannot linger in the richly-wainscoted sacristy, to examine what was spared by the fury of the mob, which, in 1831, broke in here, and partially destroyed many precious relics and unique objects of art in the middle ages, as well as tore off the gold embroidery from the coronation robes of Napoleon, and the splendid dresses he presented to the bishops and chapter on occasion of that ceremony. But when the stranger has entered and taken his seat, he may well away the hours which will elapse before the arrival of the preacher, by calling to mind the thousand associations which history, poetry, and romance have connected with this venerable structure. What visions of the past float before his imagination! He fancies that, instead of listening to a modern divine, he is about to hear Heraclitus, the patriarch of Jerusalem, who preached here in 1185, exciting to the third crusade, the ancient nobles and warriors of France. Re-embodied in this temple, again crowd within its walls. Popes, emperors, prelates, monks, scholars, poets, pilgrims, fair ladies, and gallant knights, peasants, and their lords—in one word, all of wisdom, valor, beauty, power, life, that has ever entered here, rises in its dream-like pomp from the night of centuries, and sweeps in shadowy procession through the long-drawn aisles. Or, like 'this insubstantial pageant faded,' the solid architecture of the cathedral itself may seem to dissolve. It gives place to the ancient church dedicated on the spot, about the year 365, to St. Stephen, while this, in its turn, vanishes and leaves a temple of Jove, successor, under the Roman empire, to the original oak, beneath which stood an altar of the Druids. But at the moment when the spectator almost leans forward to witness the rites of pagan sacrifice, the clock striking one, and a movement in the assembly, rouse him from his reverie, and recall him to the services of Christian worship, by announcing the entrance of De Ravignan, or of Lacordaire into the pulpit.

The former of these famous preachers is a Jesuit, and the latter a Dominican. Both are remarkable men, and exercise a powerful influence. Their respective characters will form appropriate subjects for ensuing letters.

ALCIB.

Revival Influence.—No. 3.

REVIVAL INFLUENCE IS NEEDED TO SUSTAIN AND EXTEND GOSPEL TRUTH.

1. Errors are numerous and fearful. Some 3,000 years since, one said, 'I have found that God made man upright; but they have sought out many inventions.' The rolling ages have not diminished, but increased, the systems and forms of error. Millions are passing onward to the gates of death, and to the solemn retributions of eternity, under delusions which contaminate and ruin the soul. Having 'wandered out of the way of understanding, they remain in the congregation of the dead.' Efforts, numerous and commendable, have been made to counteract and remove those multiplied and powerful influences. Great and good men have written and printed, preached and prayed, reasoned and entreated, and with some success. But the flood of error and moral death rolls onward, and onward it will roll, unless reviving power come from 'the Spirit land.' All human efforts fail. Even Bible arguments are powerless, when used with mere finite clearness and force. We may reason with the clearness of a Locke, demonstrate with the power of a Newton, and apply with the eloquence of a Paul, but unless the Eternal Spirit shine and move from on high, the veil of moral night will still beget the earth, and errors enshroud the mortal minds of her deluded millions. The Son of God understood and felt all this, and provided the desired remedy. He promised the Holy Spirit, saying, 'He will guide you into all truth.' Well did he remember and fulfil his word. Having passed the bloody cross and the dark sepulchre, he rose on the cloud to the place of his glory, and the Spirit of truth descended. As he filled the temple, and worked in power among the astonished multitude, Peter said, 'This Jesus hath God raised up, whereof we are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.'

Before such an influence, errors passed away, and gospel truth shone clear as the sun-beams of the morning. The same influence is needed now over the land, to remove the shades of delusion, to shed light on the benighted understanding, and to spread the knowledge of God and his truth in the world.

2. To the influence of error many are now exposed. Good men are exposed. They are not now inspired. Paul saw the danger early in the primitive church. In the tenderness of a father, he said, 'I marvel that ye are so soon removed from him who called you into the grace of Christ, unto another gospel, which is not another; but there be some who trouble you, and would pervert the gospel of Christ.' The holy Redeemer foretold such days of error and danger: 'There shall arise false Christs and false prophets, and shall show great signs and wonders, so that if it were possible, they would deceive the very elect.' He early found such false teachers, among the seven churches. For 1800 years, the ranks of apostates from God and the way of truth have been full, and the march has been downward and rapid. They are now spreading the poison of death in the church and in the land. 'They beget unstable souls, and with feigned words make merchandise of many.' Many who now 'sit in the seat of the scornful,' wear the garb of infidelity, and blaspheme God and his gospel, were once kneeling at our altars, eating and drinking at our communion tables. 'They went out from us, but they were not of us.'

3. The masters and servants were brethren, and co-heirs in a common inheritance. 4. These masters, being householders, and having families to support, were often greatly distressed. They were despoiled of their goods, thrown into prison, persecuted, and compelled to flee from city to city. They needed the sympathy and help of their servants. And hence the servants were required to do them service from motives purely Christian and benevolent. 5. All Christian masters were required to give unto their servants that which was just and equal, or to give them a just recompense for their labor. This was a law established in the church by the apostles, and no man can annul it. These masters were Christians, bound by this law, and disposed to regard it; for they were faithful and beloved. They did, then, as under law to God, respect the rights of their servants, and pay them equitable wages for their services. The law was imperative, and set aside every law, rule, or custom, that had a contrary bearing. To every Christian master it said, 'Give unto your servants that which is just and equal.' I ask every reasonable man, whether masters who regarded this law, could be slaveholders, or whether slavery could exist in any community where every master was required to give to every servant in his employ that which was just and equal? How long could Southern slavery exist, under the operation of such a law, faithfully carried out? Yet this was the law of the church, by which every master who joined the church was bound. And it was the supreme law, from which no Christian could appeal. I ask again, whether men bound by such a law could be slaveholders? Should such a law be honestly carried out in all slaveholding churches, how long would slavery remain in those churches? And yet this is a law established by Him whom they call their Lord and Master. Does not, then, the cutting inquiry of our Lord, 'Why call ye me Lord, Lord, while ye do not the things that I say?' have some bearing on all such churches? K. B.

4. Their judgment now of a long time lingers, and their damnation slumbereth not. Even good men, in these days of rebuke and blasphemy, err in vision, and stumble in judgment! Where is the man, even in Zion, who may not say, with the champion of Israel, as he looks back upon the conflicts with sin and Satan, the temptations of the world, the machinations of error, the snares of the wicked, and the hidings of God's power.—'As for me, my feet were almost gone, my steps had well nigh slipped.' How much, then, we need a revivification, to keep our feet on the Rock of truth, and our garments unsullied from the world. O, my brethren, let us go on our knees, and lifting our eyes to the heavens, cry, 'Give ear, O Shepherd of Israel, thou that leadest Joseph as a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasse, stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine, and we shall be saved.' J. B.

5. An elder of the church in New York, a few years ago, owned a distillery and manufactured ardent spirits. The elder was an active christian, and seemed quite awake to the benevolent efforts of the day. His pastor was grieved that so worthy a man should be engaged in a business which brought temporal and eternal ruin upon his fellow men, and resolved to give him faithful warning. While visiting the elder at his house, the elder looked to the grave-dyard, and said, 'I love to look there it seems to be the way to heaven.' Yes, said the pastor, 'and that is the way to hell.' 'It is the way to hell,' said the elder, 'and in a few weeks the distillery was levelled to the ground.'

6. The faithful Rebuke. An elder of the church in New York, a few years ago, owned a distillery and manufactured ardent spirits. The elder was an active christian, and seemed quite awake to the benevolent efforts of the day. His pastor was grieved that so worthy a man should be engaged in a business which brought temporal and eternal ruin upon his fellow men, and resolved to give him faithful warning. While visiting the elder at his house, the elder looked to the grave-dyard, and said, 'I love to look there it seems to be the way to heaven.' Yes, said the pastor, 'and that is the way to hell.' 'It is the way to hell,' said the elder, 'and in a few weeks the distillery was levelled to the ground.'

7. Visit to Wordsworth. We find in the correspondence of a late number of the Family Visitor, the following interesting account of a visit, which the writer made to the great living English poet—Wordsworth:

It was a mile and a quarter, they told us, to Rydal Mount, the home of Wordsworth, whom we were going to see. The first building that came in sight, was the plain, but stately mansion of Lady Fleming, standing in the midst of a beautiful park. Soon we saw the neat little Rydal church, with a cluster of cottages around and above, one of which we knew must be Wordsworth's. Our steps now grew quicker, as we neared the magnet.

Calling at a cottage near the wayside, below the church, we inquired of a woman who sat knitting in the door way, for some one to take a note up to Mr. Wordsworth for us. 'Maggie, Maggie dear,' she cried, reaching her head out of the door, 'can you run up to Mr. Wordsworth's, and take a note for these gentlemen?' 'Whereas a little girl, ten or twelve years old apparently, with bright black eyes, sweet, clear English face, and still sweeter voice, with a tin pail in her hand, down by the hedge across the road, just stooping to dip some water, turned and hastened over to us for us. It was little Margaret Stuart, God bless her. She belonged to the next cottage; the one nearest the church. We told her to fill her pail, and take it home, and by that time, the note would be ready for her. We then walked into the cottage, wondering how people could live on such cold stone floors, and got a bit of paper out of my carpet bag for the note. The note, written with a pencil on a rough little table against the wall, was certainly rustic enough in its appearance; but it accomplished its object. Little Margaret came back in a few minutes, with a note from Mr. Wordsworth, saying that he would be pleased to see the two American gentlemen. The note was dressed in mourning; the occasion for which, we learned while waiting in the cottage for our letter, was the death of a daughter of the poet, his only daughter. A daughter of the poet, his only daughter, had come back to Rydal, only a few weeks before, to die in her father's arms. We found him, of course, in deep affliction, and apologized for the seeming intrusion upon his griefs. But he assured us that no apology was needed, and gave us at once the feeling that we were welcome.

Let me, however, at the outset, say a word about Wordsworth's celebrated cottage. Let your readers imagine a nice, two story stone house, built in the easy cottage style, with small, diamond-paned windows, and a swinging open on hinges like blinds, instead of being fastened in, as our windows are, a house in the midst of trees, and with vines creeping all around it, and they will have a picture of the rural home of the great rural poet of England. If they have ever dreamed of Wordsworth as making a study of the poet, they will find that he was a peasant, in a little 30 by 40 cottage, they may dismiss that dream. It is as wide as possible from the reality.

The parlor into which we were ushered by the maid servant who answered to the bell, was just what a study poet ought to be. Books, pictures, engravings, and statuary filled up all the spaces between the different articles of furniture. Of course we made the best possible use of our eyes, while waiting for the entrance of the poet. The room seemed to be a study, and half parlor; having neither the workshop appearance of the one, nor the overly tidy stiffness of the other. Things looked as though his wife might sit by there, and see him finish 'the Excursion,' as I hope she will. In a moment or two, the door opened, and in walked our great Poet Laureate of England. We beheld a somewhat tall, spare, plain, Roman-nosed, large-mouthed, almost severe looking man, with a strong, clear, decided voice, and the manners of a high-bred, accomplished gentleman. He wore a dark blue broadcloth frock-coat, and his dress throughout, even to his vest, was of the same material. His shoes and white stockings I also remember, from the fact that we observed a slightly swollen and gouty appearance about his ankles. But his step was firm, and his figure erect. That sleek-looking engraving in the American edition of his Works, resembles the real man in scarcely a single feature. Indeed, his face is leaner and more pointed, than is any engraving I have ever met with. In the American, is the only artist who has done him justice in this respect; and has secured this point at the expense, as it seemed to me, of the Poet—Wordsworth himself, though he praises Inman, and keeps the portrait hanging in his parlor, seems to have the feeling that it is not quite ideal enough. Washington Allston should have painted him. Then we might have had both the Poet and the Man. Those who call on Wordsworth expecting to see the poet, are not very likely to be gratified. A romantic young lady, fresh from reading 'we are seven,' or a transcendental young man full of 'imitations of immortality,' would probably be egregiously disappointed in him. He talked like a large-minded, well read, sensible, and keen-eyed man of the world; a man of very decided opinions, with a very decided way of expressing them. Men and things, institutions and events, not books, seemed to be his favorite subjects of conversation. And as to poets, he scarcely mentioned the name of one during our whole interview. Nor did he make the slightest allusion to any poem of his own.

The poet appeared only when he spoke of the Lake scenery; or better still, when he

Original and Select.

For the Christian Reflector.

'Good for Evil.'

We have been presented, by the Agent of the New England S. S. Union, with a copy of the above named work, which is decidedly one of the most useful books ever published by the Union. We sincerely hope that every Sabbath school library will contain a copy of it. So adverse is human nature to return 'good for evil,'—and so slow is it to believe that kindness to our enemies will change them into friends—that persons of all ages, from first to 'second childhood,' should have their minds established on this subject—The interesting narratives contained in this work, beautifully exemplify the power of kindness in subduing the malignant passions of enemies, and changing them into friends. Such is the depravity of men, we are constantly surrounded by the envious and malicious, and it is a question of almost daily occurrence, How shall we treat them? The Bible is explicit on this point; and the book to which we allude, well illustrates the happy effects produced, when men act according to its Divine teachings. The following extracts will be read with interest.—

CRELUITY KILLED BY KINDNESS.

A young woman in Vermont married a poor, but worthy man, against her father's wish. He drove from her house, and closed his door and heart against her. They came into the vicinity of Boston, went to work, and prospered. After many years, the father had occasion to come to Boston. He concluded to go and see his daughter, expecting a cold reception. His kind words, and broken-hearted him most kindly and lovingly. After staying with him a while, he went back to Vermont. One of his neighbors, hearing where he had been, asked him how his daughter and her husband had treated him. 'I never was so treated before in my life,' said the father, 'and broken-hearted him most kindly and lovingly. After staying with him a while, he went back to Vermont. One of his neighbors, hearing where he had been, asked him how his daughter and her husband had treated him. 'I never was so treated before in my life,' said the father, 'and broken-hearted him most kindly and lovingly. 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ually give light, heat, and electricity. The true Christian is charged with truth, and with love to souls; and the electric sparks will be flying off from him. If you are a good conductor, you can draw off a great deal of spiritual electricity from a good minister, or from any good Christian, and he will have none the less for it, while you will be all the better. It was said of a certain minister, that his office reported men's folly, long after the teachings or holy living of the man who filled it ceased to do so. 'Stop sinning, the minister is coming,' should be the result of his approach; and when he lives the life of faith on the Son of God, his very shadow, like that of Peter, should check the spiritual disease of the fallen soul. His voice, though melting with tender love, shall reprove with more power than the earthquake's terror, or the whirlwind's rage.—*Evangelist.*

DANGER.—Rev. Richard Cecil said to one of his parishioners, who had previously asked for counsel, and whom he had not seen for some time, "I understand you are very dangerously situated." "I am not aware of it," was the reply. "I hear you are getting richer," said Mr. C.—"Take care, for it is the road by which the devil leads thousands to destruction."

THE REFLECTOR.

THURSDAY, FEBRUARY 3, 1848.

Office of Ch. Reflector, No. 52, Washington Street.

Representing Christianity.

In Smith's Consular Cities of China, a work of great interest and excellence, recently issued by the Harpers, we find the following paragraph, which we quote as illustrative of the influence of certain representatives of Christian nations who have touched the shores of the Celestial Empire. Mr. Smith gives the testimony of A-tuh, a smart, intelligent, well educated young man. He spoke of the insolent treatment to which the Chinese residents were exposed from the police of Hong Kong and the Europeans generally, and became much excited when he spoke of a recent indignity of treatment which his father had suffered. He said the English had always been overbearing toward his countrymen; and until they showed a kinder spirit toward them, Christianity would never be respected. Especially, continued he, since the war the Chinese generally hated the English to a much greater degree than ever before, as they had done so much greater mischief. On this account, they were more disinclined than formerly to listen to Christian doctrines, thinking that if Englishmen were Christians, it could not be a good religion which permitted them to be so insolent and mischievous.

How just the reasoning, and how inevitable to blind idolaters the conclusion of the above. The father of A-tuh, Leang-Afa, confirmed this by his own testimony. "On my asking him," says Mr. Smith, "what were the principal obstacles to missionary success, he replied, 'The Chinese heart is very hard; they will listen to European missionaries, and not bring objections till they have departed. But to me, they will address remarks of this kind:—'Perhaps this English doctrine may be very good; but we wish that you would first try it on the English themselves, for they are wicked men. WHEN THIS DOCTRINE HAS MADE THEM BETTER, THEN COME AND SPEAK TO US.'"

How significant is the foregoing of the power with which every man, every class of men, and every nation, representing Christianity, is invested. That power lies far more in action than in profession. It is in the life that the individual or nation acts out, far more than in what its lips utter. An evangelical profession is well, but an evangelical life is better. Pure words are necessary, but pure actions, indispensable. A sound religious theory is good, but best of all, is a holy practice.

The authorities that we have quoted teach us an important lesson, not only in respect to the cause of missions to China, and to the other eastern nations, but in respect to the entire mission of our Christianity. Take any church or individual among us, and the influence which is constantly going out from their practical life, from their vital contact with men around them, is far more powerful than any other which they exert or are capable of exerting. There may be exceptions to this, but the rule is general. Even those thinkers, whose opinions and thoughts influence those far away from them, cease in a great degree to have this, when their example as men comes to be the subject of suspicion. No Christian, certainly, can hope to be a fountain of healing in the world, except on this condition,—that first of all his life and actions shall be pure.

The same is true of communities and of nations. England may preach to China until the day of doom, and what, so far as we can see, will come of it? The Chinese heart seems encased in steel against even the appeals of her preachers of mercy and of 'good will to men.' The reason is obvious,—the nation has thrown herself between these and the heart and conscience of those to whom they minister. She has assumed the dread responsibility of giving to their instructions the lie in the view of more than three hundred millions of perishing souls! To all human appearance, she can have little more influence in giving to the Chinese a religion, than she has had in giving one to Ireland. In this latter case, we see how completely she has been shorn, by injustice, of her moral power.

Must not the same result come back upon us in our endeavors to convert to Christ the red men of the forest, the millions of Africa, and, we may add, of Mexico? Has not our conduct toward these millions whom we have cut and peeled, been such as must greatly steel their hearts against the religion that we endeavor to send them?

How important is the practical manifestation of that religion which the individual or the nation professes. How absurd to suppose that the triumphs of religion can wait and follow hard upon the steps of injustice and wrong, wherever or by whomsoever committed. God may overrule all that man does, but he would deny his own character, were he to bring out such an effect from such a cause. He reigns,—here is our hope.

None can say unto him, why or what does thou? But to each and all of his creatures, he hath showed what is good; and what does the Lord require of them all, but that they 'do justly, love mercy, and walk humbly with him?'

New Weapons against Rome.

A pamphlet came to our address within a few days, purporting to be a literal translation from —, a Romish work on Theology and the Confessional. It is one of a series of publications, of a character more or less similar, now issued under the supervision, and, as we suppose, at the instigation of Rev. C. Sperry. The pamphlet above named, however much it may criminate the Catholic church, is an equal reproach to him who can have the indecent temerity to translate obscure Latin into obscure English.—We hardly know how to express our indignation and disgust at a resort to the use of such weapons against Rome, as this publication develops, in the shape in which it is here given to an Anglo-American community.

The public mind, it is true, is now largely awake and justly agitated in view of the strides toward power and supremacy among us, of the Roman Catholic religion. Surveying the whole history of that religion, we find to none, in the feelings of deep-rooted repugnance and dread with which we contemplate it, especially as seeking predominance on American shores. Still, facts of which the above is a specimen, force upon us the conviction, that there is a class of appliances brought to bear against Romanism, from which virtue and religion must alike shrink. We are firmly persuaded, from facts which have come to our knowledge, and which are continually receiving additions, that the aims of certain individuals who have embarked in this onset, are but too mercenary, and that they are selfishly taking advantage of the popular excitement on this subject that now exists. Opposition to the Catholics is too manifestly engaged in, as the editor of a certain 'Native daily' is said to have confessed, 'Professionally'—engaged in as an enterprise for money speculation.

Ministers of the gospel—Baptist ministers—have enlisted in this work, and we grieve to add, have had recourse to means in its prosecution, worthy of Jesuitism itself;—the mysterious, but powerfully intertwining influences of some secret association, with which, as if for the purpose, they had become connected. Excited representations of the Papacy have been given in public lectures, and following these, an opportunity presented for subscriptions to some journal or publication, which, in all disinterestedness, is urged on the people, as the only repository of needed information on the subject, and that which above all things else, they should possess. It is with pain that, from a sense of duty, we record these things. Is it not time for the people to look with scrutiny upon some, certainly, of the pretended opposers of Rome, and determine, by the tests of Light and Truth, whether such weapons as they employ, are not 'carnal?'

Vermont Baptist State Convention.

We have received the Minutes of the twenty-second anniversary of this body, held in October last, at Chester. In the absence both of the appointed preacher and his alternate, Rev. C. W. Hodges, of Bennington, preached the introductory sermon, from 1 Cor. 2:2. The Convention organized by the choice of Rev. E. Hutchinson, Moderator, and Rev. H. I. Parker, Clerk.

Rev. Messrs. Kingsbury, Cudworth, Merriam, Dodge, Allen, Rockwood, Chamberlain and Hodges, reported, during the session, on the state of religion in their respective Associations. Besides the introductory, sermons were preached by Rev. H. I. Parker, on Ministerial Education, from 2 Cor. 2:16; and by Rev. B. Stow, D. D., from Isaiah 58:1. The Report of the Board of the Convention was presented by Rev. C. A. Thomas, and appears in the Minutes. Reports on Sabbath Schools, the Bible Society, Home and Foreign Missions, and Education, were presented by Rev. Messrs. Parker, Hodges, Kingsbury, Hayden and Rockwood, and likewise appear in the Minutes. An appeal from Mrs. Brown, for the Assam Mission, is also printed.

These Minutes likewise embrace the reported proceedings of the Vermont Bible Society auxiliary to the A. & F. B. S., of which Dr. J. Conant is President, and Rev. L. A. Dunn, Secretary; also, the Treasurer's Report, in full, of monies received for the different objects of benevolence, and a table of Baptist Associations, ministers and members in Vermont. The following are the officers of the Convention for the ensuing year:

DANIEL PACKER, President.
A. ANGER and E. HUTCHINSON, V. Pres.
C. A. THOMAS, Corresponding Secretary.
J. M. ROCKWOOD, Recording Secretary.
W. KIMBALL, Treasurer.

Trustees.—N. Denison, S. Griggs, B. Allen, J. P. Skinner, J. Freeman, B. Butts, D. Hazzell, A. Sabie, L. Smith, N. Goddard, C. W. Hodges, L. A. Dunn, Israel Ketch.

The Minutes, including the Reports, are well prepared, and altogether form a full and important source of information to Baptists of the 'Green Mountain State.' We see proof, in looking over these pages, that Zion has seen the worst days of her darkness.

The next session of the Convention is to be at Whiting. Rev. H. Fletcher is appointed to preach the introductory sermon; Rev. L. A. Dunn is his substitute.

Doctrinal Lectures in Boston.

Our Orthodox Congregational neighbors, with their characteristic enterprise, harmony and spirit in such matters, have commenced a course of Sabbath evening doctrinal lectures at the Old South church, this city. Four of these lectures have already been delivered; the first by the pastor at that place, Rev. G. W. Blagden; the second and third by Rev. Drs. Waterbury and Adams; the fourth on Sabbath evening last, by Rev. Mr. Smith. Numerous audiences wait upon these services, affording pleasing evidence that a taste for evangelical doctrinal truth has not yet gone from us. We hope the following suggestion, made by our neighbor of the Record-

er, will receive the consideration which it merits, and that the time may be hastened when there shall be a revival of pure doctrinal instruction in each of the evangelical denominations throughout the land. The Recorder says:—

"On seeing the listening crowded audience last Sabbath evening, the thought was suggested that great good might be accomplished, if the other evangelical denominations in this city would adopt a similar course.

Let the pastors make arrangements among themselves respecting subjects, time, place, &c. The subjects should be either doctrinal, experimental, or practical. Let the several evangelical denominations bear testimony to the vital doctrines of Christianity, and the world would see that in things essential to salvation they are agreed. Let not the spirit of sectarianism once manifest itself in such a course of lectures; and let nothing be known but Jesus Christ and him crucified.

There will be time sufficient after this course is closed, before the approach of Summer, for one of the denominations to go through another course. When the Autumn arrives, let some other denomination resume the work. By pursuing this course this whole city may be filled with the doctrines of the cross. If this city is ever reclaimed from error, it must be done by a distinct avowal of the doctrines of the cross, and a personal application of them to the heart and conscience."

We have been informed that on Sabbath evening last, it was judged as many felt the Old South, who were unable to gain admittance, as the number who filled it to its utmost capacity. We mention the fact as an encouragement to open other houses, and to hold out the inducement which, in this case, has proved so strong,—that of doctrinal lectures. The fact which we are recording, is truly a sign. It is proof that evangelical truth has not sunk to the discount which has been claimed. It is evidence of a spirit of inquiry among the people. We cannot doubt that two of our churches,—one at the north and the other at the south part of the city,—might be opened, with the promise of full congregations; and one of the best opportunities ever presented for sowing abroad, in a fruitful soil, 'the seed,' which 'is the Word of God.'

Our Congregational friends will doubtless look to the larger accommodation of those who evince such a desire to wait upon the enunciation of doctrinal truth.

It is surely an indication fraught with promise, if we will but lay hold of it, that while attendance on the theatre declines, there is such a thirst among us for discussions of those great doctrines of the Bible the 'entrance' whereof 'giveth light, eye, understanding, to the simple.'

We learn, with great pleasure, that the First Baptist church (Rev. Mr. Neale's), has been opened for three successive Sabbath evenings past; preaching by the pastor and others. Large and listening audiences have been present, adding another pleasing proof to the foregoing. Is it not obviously a time for the friends of God to manifest something of the wisdom of the men of this world?

*Let sinners learn to pray;
Let sinners keep near the throne.*

Delaware, Baltimore and Washington.

CORRESPONDENCE OF THE REFLECTOR.

Washington, Jan. 25, 1848.

Messrs. Editors.—In accordance with your request, I will now communicate some facts with which I have become acquainted since I parted with the loved ones of the domestic circle and my beloved flock, to seek restoration to health. This, you know, had become impaired by labors in the interesting revival season so long enjoyed by that favored people.

In regard to Philadelphia, where I passed four weeks very agreeably, I need say nothing, as your vigilant and faithful correspondent has already apprised you of every thing of interest and importance. On my way to this city, I passed a night with our worthy brother, Rev. M. J. Rhees, of Wilmington, Del., who is pastor of the Second Baptist church in that city. By the way, there is some reason to fear that his will soon be the only church of the denomination in the place, as the First church is in a very low state, and still declining. This may be said of nearly all the Old School, or, as they are here denominated, 'Black Rock churches.' Brother R.'s church is the only one of our denomination in the whole State, that is missionary in its character, or doing any thing effectual for the cause of God. That is an efficient body, going forward in every good work, under the labors of their devoted pastor. Their contributions to the missionary concert of prayer average eleven or twelve dollars per month. This is better than is done by many of our numerous and wealthy churches. It is a sad fact that the State of Delaware should be so destitute of efficient Baptist influence. I must regard the Old School churches as exerting an influence unfavorable to the interests of immortal men. They seem indeed very complacent in asserting that the purposes of God will all be accomplished, which is doubtless true; but it is quite certain that, so far as relates to the promotion of his cause, they will have very little part. In remarking upon this subject, I am reminded of a homely but strong illustration given of them by 'Elder Knapp,' a few years since, at a mass missionary meeting in Philadelphia. He said, 'they might be compared to an old goose, which collects some round stones and old bones, and sits on them the year round, hatching no goslings, and hissing at every one that passes by.' Rather striking illustration; for it is well known that much of the preaching and conversation of this class is devoted to censorious remarks against all that are laboring for the conversion of souls and the dissemination of truth and holiness in the earth.

I passed a week in Baltimore, and found the state of things in our denomination in some respects sad, and in others encouraging. Three of our churches have disbanded within about as many years; and one of them, the Madison street, under peculiarly trying circumstances. They had existed for years, and had just struggled through the effort of erecting a house for God and the denomination, when for want of a few hundred dollars, they felt themselves obliged to dispose of it, and that, too, to another denomination. It is now occupied by a colored Presbyterian congregation. They were, of course, oppressed with sadness at the result of their efforts and sacrifices, and have disbanded. The four churches that remain have the

prospects of permanence and efficiency. As you are aware, Dr. Fuller's church has been favored with great religious prosperity of late; about one hundred having been added since his connection with them, and eighty of these by baptism. The High Street church, now under the pastorate of Rev. F. Wilson, is also enjoying a happy state of prosperity. Father Healey, who had ministered to the Second church as pastor for more than half a century, has recently resigned, and is now, at an advanced age, waiting for a call from his Master to enter upon more glorious scenes on high. Rev. G. F. Adams is now their stated supply, and may be long become their under-shepherd. The Presbyterian denomination have received an accession in the formation of a new church of great strength, and the settlement of Dr. Plummer, late of Richmond, Va., as their pastor. They have a spacious and convenient house of worship, just erected in the most important location in the city, near the Cathedral and the Unitarian church. The Methodists are doing less in church-building than at some former periods, and have probably experienced a considerable net loss in membership within two or three years past. Still they are numerous and strong, having more than thirty churches in the city, and most of them large and efficient. The Jews are engaged in erecting a second synagogue, their first having been completed only about two years since. They are not agreed among themselves, and hence their two synagogues. They number, however, it is said, about four thousand. Other denominations in the city are going forward much as usual, while it is admitted that the state of religious feeling is generally low.

The colored people in Baltimore are better provided for, than in any other city with which I am acquainted. They have quite a number of churches of their own, and several of their houses of worship are very fine.—One of these churches is now engaged in erecting one of the largest houses of worship in the city, at a very considerable expense, to meet which they have been laying by of their limited earnings for years. It is supposed they will owe little or nothing when their house is completed. An example this, worthy of imitation by others who claim to be more comely and wise than they. What has been said of this people, must not be understood to imply that slavery is either right or desirable. Far from it. It is a curse, wherever it exists, and is deeply to be deplored.

In this city, the capital of the nation, there is nothing of interest to communicate in regard to religious matters. It is common here to denigrate the 'city of wickedness,' and, I am afraid, it but too well answers to such a designation. Iniquity abounds, and that, too, in high places, as is manifest from the fact, that among the prevalence of other vices, some of the members of our national Congress have scarcely been sober during the entire session thus far. Others are manifestly hard drinkers, who are not regarded as exactly temperate. The professed disciples of Christ, I fear, are doing comparatively little to arrest the progress of iniquity, and stay the tide of corruption. O, when will the followers of Immanuel here, and everywhere, awake to their obligations, and exert themselves to their duty to God and souls binds them? When shall they lay themselves upon the altar of the Lord, and do what they can to remove every vice and crime from the earth, that righteousness and peace may universally prevail?

Yours, fraternally, J. A.

Recognition at Woburn.

Rev. J. C. Stockbridge was publicly recognized as pastor of the Baptist church and society, Woburn, on Thursday afternoon last. The introductory services were performed by Rev. William C. Child, of Charlestown, who also gave the hand of fellowship; Sermon, by Rev. William Hague, of Boston, from 2 Kings, 2:21.—And he went forth into the spring of the waters, and cast in the salt there. Prayer of Recognition, by the same; Charge to the pastor elect, and address to the congregation, by Rev. T. F. Caldwell, of Roxbury. The services, and the sermon especially, are described as having been very appropriate and interesting. Bro. S., we learn, enters upon his labors in W—, with much to sustain and encourage him in his work.

Speech of Hon. J. P. Hale.

The session of the Liberty Party Convention was closed Thursday evening last, week, says the Traveller, by a speech from Mr. J. P. Hale, who is now the candidate of that party for the Presidency. The fame of Mr. Hale drew through an immense auditory—the spacious Tremont Temple being crowded in every part.

Mr. Hale's speech was evidently prepared with care. It was generally sound in sentiment, and undoubtedly found a response in the minds of most of the auditors, although comparatively few of them were identified with the political party of which he is now the leader.—The personal appearance of Mr. Hale is representing, and his style of address is agreeable and impressive. His manner was carefully studied, and his address in some parts truly eloquent. The theme of his speech was Slavery, as connected with, and being the moving and controlling cause of the present unholy war in which the country is involved. While our wisest statesmen were looking hither and thither, and anxiously inquiring the cause of the war, every child in the community, he said, knew the cause—everybody knew it—and yet nobody dared to say so. He spoke of the great difficulty which was in the way of a right discernment of the subject, namely, the habit of throwing the responsibility upon the Government, and of looking upon the subject in every light but that of individual responsibility.

The Government, he said, was what the popular sense made it—it was as good as the people, and no better; as bad, and no worse. When the popular sentiment should be so far renovated as not to sustain the war, then, and not till then, would the Government change its course. The people were too apt to merge the responsibility belonging to the individual into the irresponsibility of party majorities—to forget that they were something higher and holier than Whigs and Democrats—that they were the children of one Almighty Parent, who makes men and women, but does not make Whigs and Democrats. The whole responsibility was with the people; they had only to incite right opinions, and right action would flow from them.

In speaking of the prevalent erroneous notion of the day, that there was great potency in getting together and passing stringent resolutions, Mr. Hale indulged in a cutting but fair sarcasm upon Massachusetts.—When New Hampshire, he said, passed some stringent anti-slavery resolutions in 1846,

South Carolina and Virginia sent them back. When Massachusetts, however, passed resolutions against the annexation of Texas, they were not sent back, because it was well understood they meant nothing. And when they were sent to Washington, they had no more effect than so many last year's almanacs.

Mr. Hale ascribed the origin of the present war to the annexation of Texas, and declared it to be the express and avowed determination of the Government to make the extension and perpetuity of slavery a leading motive of action. The war was confessedly prosecuted for this purpose; and the moment that the people should determine that no more slave territory should be annexed to the United States, we should have no more call for men and money to carry on the war—that moment we should have peace.

He believed the war to be, purpose, totally wrong, in its inception, wrong in its purpose, wrong in its object, wrong in its aim, all wrong, everything wrong. He was at a loss to conceive how patriotism or duty required any man who believed this war to be wrong in all its phases, to vote money to carry it on; and he was still more at a loss to know how any man could vote to furnish the means to the administration, and avoid the responsibility of carrying on a wrong and unjust war. He would rather take his lot with the French Atheists and deny the existence of a God and a hereafter, than believe that there is a God that will permit our nation to pursue its present career and prosper.

Mr. Hale concluded by commending the subject to the earnest individual attention of his hearers. He had done speaking to parties. He spoke to men and women. He urged one and all to resolve that, whatever might be the country, whether west or we be its destiny, so far as they individually were concerned, that they would do their duty; and prayed that if the Almighty should so will, as to arouse us surely would, that each and every one might be enabled in that day of fearful retribution, to appeal to his Maker to bear witness that he at least, never consented to this wrong.

Central and Southern New York.

Revival Influences.—Church in Ithaca.—Cortland Association.—Church in Homer.—Removal of Madison University.
Homer, N. Y., Jan. 19, 1848.

Messrs. Editors.—It may not be altogether unacceptable to your readers, to hear something again from this part of the land. We should be happy to gratify them with a report of numerous revivals. Such intelligence is becoming more abundant, and we believe far more highly appreciated than it has been in months and years gone by. At this time, however, we are able to add but little to the stock of information already furnished through your columns, on this interesting theme. Still there are some indications, which those who have long been waiting the dawn, are inclined to interpret as signs of returning day.

Of the interesting revivals in Oswego and Fabius, I believe your readers have already been informed. At Ithaca, also, the Lord is at work in connection with the new Baptist interest there.

Last summer a few brethren and sisters, some thirty-five in all, came off from the old church and formed a new organization of prayer. The reason assigned by the seceding brethren for this step was, not that the old church had become too numerous and strong—not that another Baptist interest was needed there; but, in addition to other things which they regretted, that the pastor of the old church, a deacon, and quite a number of the members, had formed and pertinaciously retained a connexion with the society of Old Fellows, and other secret associations. The Lord now seems to be setting the seal of his approbation to the course they pursued. Eight have already been baptized, and quite a number of others are waiting the dawn of day. The work is still in progress. Bro. Crocker, from Newburyport is now laboring with them. We bespeak for the prayers of God's people, that in their present weakness, and surrounded as they are by difficulties, God would stand by them and multiply their numbers and graces a hundred fold.

At the semi-annual meeting of the Cortland Association, held at Ena last week, there were some precious indications of Divine favor. The meeting throughout was characterized by a fervent spirit of devotion and earnest desires that God would again revive his work. There were no heart-burnings and strife as last year about the claims of the Free Mission Society and the Union. There was no dissenting voice in the meeting. All was love and harmony. One aged brother was heard to say, that he had seen nothing, in an association meeting, which looked so much like a revival, for ten years. We could not but regard it as a token for good to the churches represented. May we not hope that the Lord is about to visit his people, and greatly strengthen his languishing cause?

The church in this place observed, as usual, the first Monday in the year as a day of fasting and prayer. It was a profitable season to many. Since that time our meetings have increased in interest. A few of God's people have been greatly revived in their religious feelings. Others seem uneasy and dissatisfied with their distance from God. A spirit of inquiry, to a limited extent, has been manifested among the impatient. Upon the whole, while we greatly desire, we cannot but indulge some hope, that God may be about to visit his people here in mercy. We earnestly ask an interest in the prayers of God's people. O, when will the churches so highly prize, and so wisely improve these gracious visitations, as to secure them as a permanent blessing. When will the professed people of God learn to prize the blessings of the Spirit for themselves, their children, and their neighbors, above the pursuit of worldly enjoyment?

The contemplated removal of Madison University to Rochester, is a subject of considerable interest to members of our denomination in this State. Whether the change of location be effected or not, the agitation of the subject will be likely to result in the endowment so much needed. If the final adjustment of the matter be not followed by a division of our educational interests in the State, we shall have cause for gratitude to God. There can be no doubt, I should think, in any candid and reflective mind, that the removal, if effected, will be attended with not a little benefit to the interests of the institution. There are other considerations, besides those of a pecuniary character, which should have great weight in the final decision of this question. May an overruling Providence direct to such an issue, as will tend most to further the cause of truth and righteousness in the earth.

Yours, &c., R. M.

Wisconsin.

State Constitution.—Madison.—Capital.—Secenary.—Revival.—Church Constituted.—Rev. Mr. Delany.

Messrs. Editors.—I propose in this communication to give you a few facts in reference to things in Wisconsin. You are aware that the Constitution, framed by a Convention, chosen by the people a year ago, was rejected by an overwhelming negative vote last April. A second Convention has been elected and is now in session, at Madison, for the purpose of framing another Constitution, so that there is now a prospect that Wisconsin will soon take her place among the sisterhood of States.

Madison is a fine, thriving town, located on a charming elevation, gently sloping in every direction between two beautiful lakes. The capital is located on the summit and is surrounded by a young growth of oaks in all their native beauty. The scenery in summer must be enchanting beyond description. The capital is a large, elegant stone edifice, containing also the county buildings, and from its dome may be seen four as fine lakes as the

world affords. The village contains about one thousand inhabitants. Hitherto but little has been done for the spiritual renovation of the place. Though there have been churches of five different denominations—Congregational, Dutch Reformed, Episcopal, Methodist and Catholic, yet not a single soul has been known to have been hopelessly converted, till within a few weeks. Elder H. W. Reed removed there last autumn and commenced labor. He collected what few Baptists he could find, who appeared to be of the right stamp, and commenced a series of meetings. The brethren and sisters were revived, sinners awakened, and made willing to be saved by grace; several have been baptized, and are inquiring the way to Zion. The interest continues under the labors of Bro. Reed, assisted by Bro. Raymond, of Milwaukee. Last Thursday, a Baptist church of twenty members was publicly recognized by an Ecclesiastical Council convened for the purpose. Sermon by Bro. Raymond. This church has taken a decided stand against Slavery and Secret Societies. This position is calculated to make them unpopular, as a large portion of the people are connected with some sort of secret association, and there is a strong pro-slavery feeling. Bro. Reed remarked to the Council that they could probably have tripled the number if they had been silent as to those subjects.

Bro. Delany, of East Troy, took part in the public exercises. Bro. D., as some of your readers are aware, is an Irishman by birth, was converted in Burnham—baptized by Bro. Kincaid—obtained a discharge from the British army—came to America—spent some time in study at Hamilton, and is now preaching the gospel in Wisconsin. He possesses a vigorous intellect—in his unpolished style, but abounds in forcible illustrations, uncommon originality of thought and expression, accompanied with deep fervor. As an illustration, when praying for the pastor of this little church, as 'an earthen vessel,' he exclaimed, 'O Lord may he remember that if the earthen be so much cracked, it can never ring again.' The manner of his expression, together with the earnestness and fervor with which it was uttered, left an impression on my mind not soon to be effaced.

There is at the present time a great lack of Baptist ministers in Wisconsin. Some ten or twelve might find fields to open. We want the same kind of men here that are needed in New England. Who will come and supply this destitution? Respectfully yours, A. E. G.

New York.

CORRESPONDENCE OF THE REFLECTOR.

New York, Jan. 27, 1848.

Your readers will recollect that in my last letter, I gave an exposure of the 'TABLEAUX VIVANTES,' which have been so common in our city for several months past. Whether my remarks on the indecency of these exhibitions, and my appeals to the respectable citizens and city authorities here, drew attention in New York to these nuisances, or not, I may not presume to say. But certain it is, that since my letter appeared, the 'Tableaux Vivantes' have been roughly dealt with; and you may now walk down Broadway without seeing such advertisements as my last letter described.—Some three weeks ago, perhaps, a party of our police dropped into one of these edifying exhibitions, and, rushing upon the stage, seized the mythological gods and goddesses, and without waiting for them to make their toilet, and turn to men and women again, carried them off in a very homely style, to the 'Tomb's!'

Whether these modern divinites still keep their shrines in that Egyptian temple or not, surely I am not able to say; I hope so, of course. As that edifice has about as classical an appearance as any in the city, it is very desirable that all similar mythological characters should be assembled there as soon as possible! But soberly, now that our city authorities have got waked up, and our city police have begun the battle, let them not give over till they have won a complete victory; and 'Moral Artists,' and 'Tableaux Vivantes,' have been banished our city.

As for Madam Restello, or Mrs. Lehman, in case, so far as I can learn, is yet in suspense. Her lawyers try one turn and quibble after another in her behalf, and thus prevent the execution of what little justice has been decreed against her.

Laywers, who for the sake of getting from a rich client, an enormous fee of several thousand dollars, will do their best to confound the plainest evidence, to screen the most loathsome and diabolical crimes, and to put down law and order, as certain lawyers not many miles from my residence, are reported to have done, do so richly deserve the contempt of the public, as the miserable outlaw whose cause they plead. But if Madam R. is to be suffered to go clear, it will be an indecent brand of disgrace on our jurisprudence, a triumph of lucre over law, such as every one auxiliary to it, ought to be ashamed of forever.

As to news respecting our denomination in the city, and religion generally, I cannot say much. It is a cold time with most of our churches. Here and there a few conversions and baptisms occur; but I have not heard of any general revival. Extra meetings have of late been held, I learn, in the Bloomingdale church, Bro. Spencer's; in Sixth Street, Bro. Seely's, and, I believe, in one or two other churches. There are, also, some protracted meetings among the Methodists; but I do not learn of any very great success in any of these efforts.

I shall be able to speak more particularly after the meeting of the next Pastor's Conference, immediately after which, I will write you again. Religious affairs in Jersey City, under the labors of Bro. Wheeler, from East Greenwich, R. I., are assuming a more and more promising appearance. Already some incipient steps have been taken toward building a new meeting-house, which is much needed. The Baptist church in Williamsburgh are now building themselves a new house, which will be far superior to their old one. Bro. Bellamy's church are about to build also; they are, it is expected, a fine location and noble edifice on Broadway. Bro. Hopkins's church, which has met for some time in Mechanics' Hall, on Broadway, were, at my last address, negotiating for the Presbyterian house, on Prince Street.

Of all the Baptist churches in this vicinity, Bro. Taylor's, of Brooklyn, seems to be most prosperous in a pecuniary point of view. They rent pews sufficient to cover nearly all their expenses; they have raised a sufficient sum at a late meeting, to clear off their debts, and they have voted to dispense with those penny collections at every service, which are so common and so annoying in our New York churches. Bro. Benedict, the efficient pastor of the Norfolk Street church, and Bro. Browner, pastor of the North Church, have been laid up with illness, a good deal of the time, for some weeks past. I fear the Norfolk Street church will have to give up their pastor before long; but Bro. Benedict's retirement from that field, would be a very great loss, and I know not who could fill his place. He has been one of the most efficient, winning, indefatigable, and successful pastors, that can be found in our whole denomination.—Church after church have sworn, so to speak, from him in a few years, and still the fire is full and flourishing.

It would like, in this desultory sketch, to call the attention of your readers, especially clergymen, to Sunday school teachers, to the little work of Dr. Dowling, just issued by Lewis Colby & Co., 129 Nassau Street, entitled 'The Power of Illustration, an Element of Success in Preaching and Teaching.' It discusses with much ability, a very neglected subject; and is interwoven with very striking facts and analogies to illustrate the Dr's views; and these alone are well worth the price charged for

the whole. Would all our ministers and Sabbath school teachers read it, it would do more service to the pulpit and Sabbath schools of our land, than any book of the size published in a hundred years past. There would be twenty times less pro-se sermons to sleepy assemblies, and pray talks to restless classes, if it were thus circulated, and there are now. Hearers would cease napping, and pews cease to be empty. Benedict's great History of the Baptists has just been issued by the same house; it is not, I grant, what it should be, but it embraces a vast deal of statistical and other information respecting the Baptists, which has been collected with great labor and research, and can hardly be found elsewhere. Every Baptist minister—every Baptist family, so far as possible, should have a copy.

The burning of the Jesuit church on Elizabeth street, and the painful suicide of Dr. Horace Waters, the inventor of the use of ether in surgical operations, I might comment upon; but they are largely noticed in the public journals, and my sheet is full.

Yours, &c., EARNEST.

Revival Intelligence.

CATALOGUE OF MADISON UNIVERSITY.—The Catalogue for 1847-8, lately received, it appears that in the Theological department there are four Professors, the Rev. Dr. Kendrick, Maginnis, Conant and Eaton, all of whom except Dr. Kendrick, are likewise Professors in the Academic department. In the Theological department there are—Seniors, 22; Juniors, 19; all but four of whom are College graduates. In the Academic Faculty there are seven professors and two Tutors. Of students in this department there are—Seniors, 90; Juniors, 43; Sophomores, 40; Freshmen, 25. In the Grammar School there are—First class, 24; Second class, 11. The general aggregate is as follows:

Theological Department,	41
Undergraduates,	140
Grammar School,	35
Total,	216

BAPTISTS IN MISSISSIPPI.—It is stated in the Mississippi Baptist, that the additions to their churches during this year, and especially this fall, are not less than two thousand. The additions have been mainly to interior churches, yet there has been a steady growth in nearly all the Baptist churches in this State.

LEGISLATIVE TEMPERANCE SOCIETY.—We omitted to record in our last number, the annual meeting of this Society which was lately held at the State House. His Excellency the Governor, presided and made one of his good temperance speeches. Addresses followed from Lieutenant Governor Reed, Hon. Zeno Scudder, President of the Senate, and Vice President of the Society, Mr. Stevens, and members of the House, from Andover, and other gentlemen. It is gratifying to add, that a larger number have signed the pledge of temperance in connection with this Society than last year. Such example in men of official station is encouraging.

CANADA.—A letter from Toronto, Upper Canada, published in the N. Y. Tribune, states that produce in that province is low, and very unusually scarce. Several heavy failures have occurred, among them that of Benjamin Thorne & Co., for nearly £200,000. The writer says, with regard to the late election.—“We have chosen a majority of Reformers from this province to the New Parliament, for the first time in many years. This gives us great encouragement; for with the vast majority in Canada East, the House will have a strong working majority on the side of Progress—say 25 members, who will, I hope, use their delegated power beneficially for all. There never was a more thorough verdict given, condemnatory of the present administration, than that of the late election. The choice of the late Canada, so far as known, shows the choice of nineteen adherents of the men now in office, fifteen opposed to them, and six doubtful.

Hon. J. P. Hale expresses a noble sentiment in his letter accepting the call of the National Liberty Convention. He disclaims the bondage of all party trammels, and says:—“To my mind, the great evil of the present day, and of our own country, eminently is this universal disposition to merge the responsibilities of individual character in the irresponsibility of a party. Were it not for this, we could have a permanent and honorable peace with Mexico in less than three months; but, in their blind party devotion, men forget that there is a God higher than the party, or a rule of morals other than political expediency.”

BAPTISTS IN CONNECTICUT.—Seven Associations, ninety-six pastors and stated supplies, and eighteen thousand and six hundred communicants. Baptized during the year seven hundred and fifty-six.

DEISTATRY.—We last Friday saw a very satisfactory specimen of Dr. Grandin & Dudley's mode of pivoting teeth upon stumps, and have no doubt it must be a great improvement upon the old plan. No wood or other absorbent matter is used—the teeth can be taken out and replaced with the greatest ease, and when in their place seem as firm as if they were natural. We should certainly advise the public to have the remains of natural teeth in their jaws to call at No. 238 Washington street, and examine this plan before they part with their teeth, for the sake of *chloroform* to the contrary notwithstanding.

Those who read the “Letters on France,” found on our first page, will find them worthy of careful perusal. They embrace the results of personal observation, by a patient, scholarly mind, and can be regarded as an conveying accurate information, with which indeed, they are replete.

The Salem Register says that Rev. Charles W. Reding, late of North Yarmouth, is expected to commence his labors as pastor of the First Baptist Church in Beverly (Farma), on the first Sabbath in February.

One hundred and forty-seven are reported to have been baptized at Owego, N. Y., since the revival commenced in that place. The Lord has truly turned the mourning of his people there into joy.

We have, states the National Era, good authority for saying, that an authorized agent of the Government of Yucatan is now here, with propositions for the annexation of that State to our Union. A new leaf in history.

It gratifies us to learn that the Baptist church in North Yarmouth, Maine, after having for some time desisted of a pastor, have invited Rev. William B. Jacobs, to whom their minds have been well directed, to enter upon the duties of the pastorate, in this old and important church and society.

There will be a lecture at the First Baptist church, (Rev. Mr. Neale's) next Sabbath evening, commencing at 7 o'clock; sermon by one of the city pastors.

The new Baptist meeting house erected at Danbury, Ct., was dedicated on the sixth ultimo.

REAL LIFE IN ENGLAND.—This little volume contains recollections of real life in England, by the late Jane Weyland, with an introduction by Francis Weyland, President of Brown University. The lamented writer of these recollections, was a woman of rare accomplishments and piety, and was left this, with other memorials, to survive her. The intrinsic interest of these sketches is much enhanced by the introduction of Dr. Weyland, which embraces near thirty pages of the book, and which gives us much of the writer's own observations in England. New York: Appleton & Co. Boston: Crocker & Brewster.

POWER OF ILLUSTRATION IN PARACHUTING, by Rev. John Dowling, D. D. New York: Lewis Colby & Co. Boston: Gould, Kendall & Lincoln.

WEDNESDAY, JAN. 26. SENATE.—The resolve authorizing the Treasurer to borrow money in anticipation of the revenue, was taken from the order of the day, and considered. The bill relating to sidewalks in cities had its third reading, and was laid on the table, together with an amendment proposed by Mr. Lowe, whereby the State would be authorized to authorize the votes of said town, to construct a part of certain sidewalks at the expense of the town.

The House—Petitions were presented from Moses Stuart and others of Andover, that the penalty for the violation of the license laws may be increased; E. R. Nade and others, for a charter of the Worcester Botanical Medical College; memorial of the inhabitants of Danvers, in favor of a railroad from that town to Boston.

HOUSE.—Petitions were presented from Daniel Webster, R. C. Weston, and others, in favor of the Memorial of several Colleges in the State. Various citizens of Salem, in aid of T. P. Pingree and others; Julius Rockwell for the passage of a law relating to married women; and George Leach, for the murder of Stephen Freeman, in June last, at Barrington, N. H. The jury rendered a verdict of manslaughter against the three prisoners. The other two, to three days solitary and twenty years' confinement in the State Prison.

It was ordered that the Committee on Education consider the petition of the Trustees of the Salem Female Seminary, for the appointment of an additional Judge of the Supreme Court, came up on its passage to a third reading. Mr. Dwight, of Springfield, advocated the passage of the bill.

SENATE.—Mr. Foster, from the Committee on Railroads and Canals, reported a bill on the petition of the Boston and Worcester Railroad, allowing them to increase their capital stock, provided this increase do not exceed \$300,000 of \$100 each; a bill for the charter of the Lowell and Andover Railroad to the Lowell and Lawrence Railroad. Each bill had its first reading, and passed to the second.

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The total expense of a voyage of the steamer Washington from New York to Bremen and back, including ten per cent for a reserved fund, and a large sum for incidental repairs, amounts to some \$30,000.

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FIVE years of prosperous existence, showing a continuous increase, have passed since the first issue of the YOUTH'S PENNY GAZETTE, printed on good paper, and ornamented and illustrated in every number with well-selected wood cuts, in colored and black and white, are taken to our address. The plan of a sheet well adapted to children and youth (as the name implies), is a half cent a year, only, with 16 copies (or more) are taken to our address. The plan of a sheet well adapted to children and youth (as the name implies), is a half cent a year, only, with 16 copies (or more) are taken to our address. The plan of a sheet well adapted to children and youth (as the name implies), is a half cent a year, only, with 16 copies (or more) are taken to our address.

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Having removed into a new and spacious store, and having an entire new selection of desirable goods, we are prepared to receive and accommodate all our friends here. To convince any and all of this fact, we only ask an examination of our extensive assortment. In connection with every variety of household and family goods, we have established the

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MARRIED served up at all hours of the day—Sunday excepted. Ladies can call and examine the goods with gentlemen, and with perfect propriety, as such is the custom of the place.

Sore Throat. N. BARRELL'S Throat Remedy has been successful in every case. It is a simple and safe remedy, and is sold in all the above-named complaints, if used before suppuration takes place; but its excellence is best appreciated, when the throat is in the incipient stage of any of those affections, as a preventive, for it thus prevents pain, exposure, loss of time, and the most serious consequences. Price, per bottle, 25 cts. For sale at No. 25 Cornhill.

Hot Air Ventilating Furnace. NEW and important method of heating and ventilating dwellings, churches, schools, and all other buildings. The system is simple, and the results are superior. The furnace is made of sheet iron, and is of a simple and safe construction. It is sold in all the above-named complaints, if used before suppuration takes place; but its excellence is best appreciated, when the throat is in the incipient stage of any of those affections, as a preventive, for it thus prevents pain, exposure, loss of time, and the most serious consequences. Price, per bottle, 25 cts. For sale at No. 25 Cornhill.

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Book Binding. JOHN H. WHITE, 123 WASHINGTON STREET, (Up Stairs).

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